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Cover

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OF THE
JAPAN MISSION
OF THE
Protestant Episcopal Church
in the U. S. A.

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OF THE

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in the U. S. A.

NEW YORK:

FOREIGN COMMITTEE, 23 BIBLE HOUSE.

1883.

A HISTORICAL SKETCH OF THE JAPAN MISSION

OF THE

PROTESTANT EPISCOPAL CHURCH IN THE U. S. A.

THE history of the Missionary efforts of this Church in Japan covers a period of twenty-four years, and is a record of patient struggle on the part of a little band of devoted spirits against mighty opposing forces. The obstacles usually encountered in the presentation of Christian truth to heathen nations were at first intensified by the hatred which the Japanese entertained for all foreigners, and especially those who proclaimed themselves the followers of CHRIST—a hatred engendered during the Missionary operations of the Jesuits in the sixteenth century, and transmitted from generation to generation. Before recounting the fearful events of that period, however, it may be well to present a brief description of Japan.

The Empire comprises four large islands and many smaller ones lying on the eastern coast of Asia, between the thirty-first and forty-sixth degrees of north latitude, and extending diagonally from southwest to northeast. The entire area is estimated at 155,520 square miles, and the population in 1872 was 33,110,825. The climate is variable, but generally healthful. In the southern portion of the Empire the heat is at times almost tropical, while in the island of Yesso the temperature occasionally falls below zero.

The western capital is Miako, or Saiko; the eastern Tokio, or Yedo. The former, which has never been opened to foreigners, dates its foundation from A. D. 794. Its population is about 374,000. Tokio has a population of nearly 1,200,000, and is the residence of the Imperial Court. It has a well-endowed college, numerous hospitals and asylums, a police force of three thousand members, and is connected by telegraph with the most important

the mission and departed for India, whence he proceeded to China, eventually reaching Japan in 1549. His success was marvellous; during his two years' labors in Japan thousands of converts testified to the power of his teachings, and whatever errors he may have inculcated in his allegiance to the interests of Popery (not then, however, in its pretensions what it has since come to) his personal devotion to the cause of CHRIST cannot be questioned. He returned to China in 1551, where his death shortly afterward occurred.

Soon after this commenced the persecution of Missionaries and native Christians. In 1596 six Jesuit priests and twenty converts were crucified, and an edict of expulsion was promulgated against the Portuguese, who at that time claimed to have visited all parts of the Empire and to have made one hundred thousand converts. The work of persecution went mercilessly on, but as late as 1629 there were still four hundred thousand native Christians in Japan. In 1636 occurred a terrible massacre of Christians said to have numbered more than two hundred thousand, and it was ordered that the image of the SAVIOUR should be desecrated by being publicly trampled under foot.

To both these proceedings the Dutch settlers gave their sanction and assistance. Over the pit into which the murdered Christians were thrown was erected a monument bearing this inscription: "As long as the earth endures, let no Christian presume to set foot within the Empire of Japan; and be it known that, should any dare to disobey this law, though it were the King of Spain in person, or even the Christians' God, or the great God of all himself, he shall immediately have his head cut off." In 1649 there remained, so far as known, not one acknowledged Christian in Japan. The Dutch maintained their position, however, by conniving at these atrocities, and for the two hundred years following the extirpation of Christianity they monopolized the commerce with Japan.

The first gleam of light that penetrated the dense darkness of idolatry came with the expedition of Commodore Perry in 1852. The formation of a treaty between the United States and Japan in 1853, its ratification in 1854, and the opening of the ports of Hakodadi and Simoda, are historic matters upon which we need not dwell. The Japanese Commissioners attempted to prohibit the introduction of Christianity, but through the firmness of U. S. Consul-General Townsend Harris, permission to teach Christian doctrine and build Christian churches was secured, and the first

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In the early part of this year Mr. Williams wrote that he had, as a beginning in the work of translation, rendered the Lord's Prayer, the Creed, and the Ten Commandments into the book style.

In 1863 Miss Jeannette R. Conover* was appointed a Missionary teacher and went to Kanagawa, but owing to hostile threats the lives of all foreigners were endangered, and she was forced to retire to Shanghai, with which Mission she had been previously connected since 1853.

Mr. Williams continued his solitary labors, studying the language, receiving and conversing with Japanese visitors, translating a few chapters of the Gospel by St. Matthew and a small portion of the Prayer Book into Japanese, and holding Services for the benefit of the English-speaking residents in a church which they erected—the first Protestant church ever built in Japan. His letters at this period spoke of the increasing interest in religious matters manifested by the educated natives, the growing desire for religious books, the stronger feeling of tolerance entertained by all classes, and urgently entreated that at least one more Missionary might be sent to aid in furthering the good work.

In 1864 occurred the death of Bishop Boone, and the Rev. Mr. Williams was elected as his successor in 1865. During this year the first convert was baptized, but not through the agency of the Protestant Episcopal Church; the long desired honor was gained by the Dutch Reformed Church. Mr. Williams, however, in February, 1866, baptized a *Samurai* of Hiogo. On the 3d of October, having in the interim returned to the United States, he was consecrated as Missionary Bishop to China and Japan. The Services were held in St. John's Chapel, New York, the presiding Bishop, Hopkins, being the Consecrator. There were present and officiating, Bishops Lee, Johns, Payne, Potter, Whipple and Talbot, and the Rev. Drs. Cotton Smith, Littlejohn, Twing, Denison, and Morrell. In Bishop Williams' report, made at this time, the following interesting incident is mentioned :

“An intelligent old Buddhist priest, who had previously received a Bible and several tracts, became so interested in the doctrines of our holy religion that he bought up all the New Testaments he could find in the bookstores, and on his return to his province purchased twenty-five New Testaments, ten Old Testaments, and one hundred and thirty-five Christian books and tracts. He carried with him two large boxes of books to distribute in a region of country

* Now Mrs. Elliot H. Thomson, of the China Mission.

one hundred miles from Nagasaki, which it is impossible for a Missionary to visit."*

In November of this year the Foreign Committee memorialized the Government of the United States, praying for its influence, in connection with that of the English Government, to persuade the rulers of Japan to repeal the law making the open profession of Christianity penal. Bishop Williams conveyed this document to Washington, and in company with the Rev. Dr. Hall, then rector of the Church of the Epiphany in that city, presented it to the proper authorities. The reply of the Hon. Secretary of State was to the effect that, although any active measures would be regarded as premature, the United States Minister would be instructed to co-operate with her Britannic Majesty's representative in seizing any favorable opportunity for securing the removal of disabilities against Christians in Japan.

The year 1867 was marked by no event other than the return, in January, of Bishop Williams to China, whence he wrote deploring the Church's seeming apathy regarding the neglected Missionary work in Japan, and pointing to the greater energy manifested by other Christian bodies; the Presbyterians and Dutch Reformed having three Missionaries and one physician, and the Roman Catholics being still more largely represented.

Toward the close of 1868 the Bishop decided to make his home in Osaka, Japan, where his knowledge of the language would at least enable him to do something to keep the good seed already planted from utterly perishing, while at the same time he would be within thirty hours' sail of his jurisdiction in China. In December of this year General Vanvalkenburg, American Minister in Japan, having received from the Secretary of State the petition of the Board of Missions relative to the repeal of the edict against Christianity, wrote to Bishop Williams that, with the support of all the Foreign Ministers, he was pressing the matter upon the attention of the Government; and had good reason to hope for the speedy repeal of the edict and the free toleration of Christianity. At the same time he advised caution in attempting "active, aggressive Missionary work" until the question should be finally settled.

The years 1869 and 1870 passed by, and still no one volunteered for the upholding of the banner of CHRIST in Japan. The persecution of native Christians (chiefly Roman Catholic) still con-

* This Priest afterward, it is said, wrote an attack on Christianity.

tinued, more than four thousand being banished to the desolate island of Yesso, and other provinces of the Empire. Near the close of 1869 the Rev. Mr. Liggins, being satisfied that his impaired health would not permit his return to the field, offered his resignation, which was accepted.

In March, 1870, the Bishop fitted up a little Chapel in Osaka, held English Services every Sunday, and confirmed four converts, this being our first Confirmation in Japan. At the close of the year there was little progress to report; religion was making but slender headway, although more than one hundred foreigners were employed as school-teachers, physicians, miners, geologists, and instructors in military and naval tactics. Another appeal was this year made to the State Department for an effort to obtain a repeal of the edict against Christianity, but as before, while warm interest was expressed regarding the subject, no favorable result was secured.

In 1870 there came one reponse to the Bishop's fervent appeals for aid; the Rev. Arthur R. Morris, of the Diocese of New Jersey, was appointed a Missionary in December, and reached Osaka in May, 1871. He offered his services without salary, and at once applied himself diligently to the acquisition of the language. The outlook was more encouraging; there was a rage for English education and the adoption of the customs and inventions of western nations. Material improvements made great progress; light-houses were erected, steamboats built, railroad and telegraph lines constructed, and everything seemed auspicious for the furtherance of the work to which so few, alas! appeared willing to devote themselves.

Early in 1872 the Bishop made further translation of the Gospels and the Prayer Book, and organized a boys' school in Osaka, the Rev. Mr. Morris being the teacher of English. Several converts were baptized by the Bishop, and hope for the brighter future of the Mission revived.

The year was made memorable by the removal of the anti-Christian *Kosatsū*, and the release from imprisonment and return to their native villages of the thousands of banished Christians.

In August the Rev. G. D. B. Miller, of Boise, Idaho, and in October the Rev. J. Hamilton Quinby, of Monticello, Florida, were appointed Missionaries, reaching Osaka with their families December 31st.

In March 1873, Dr. Henry Laning, of Syracuse, N. Y., was appointed Missionary physician, and arrived at Osaka July 4th.

The Mission staff was still further enlarged this year by the appointment of the Rev. Messrs. William B. Cooper, of the Diocese of Mississippi; William James Miller, of Pittsburgh; Charles H. Newman, of Wisconsin, and Clement T. Blanchet, of Illinois. Before the time of sailing arrived, the Rev. W. J. Miller was compelled to withdraw on account of ill health. At the close of this year the school in Osaka numbered about fifty pupils, and there was great improvement in the Sunday Services in Japanese. The little chapel had been reconstructed and enlarged. Early in the year a Communion service of pure silver was sent for the use of the Mission in Osaka. It was a memorial, and by direction of the giver a valuable ring was placed permanently upon the handle of the flagon as a memento. Contributions were received from St. Andrew's Church, Pittsburgh, for the establishment of a Mission library at Tokio. In November the Bishop made Tokio his place of residence.

About the beginning of 1874 an attempt was made to prohibit Christian teaching and preaching. This step was taken by minor officials in the absence of Soyeshima, Minister of State for Foreign Affairs. Upon his return it was suppressed, through the spirited remonstrance of the Hon. C. E. De Long, United States Minister to Japan.

In February, 1874, a school was established at Yedo (or Tokio, as it was re-named about four years before). Only five pupils were secured at first, but there was evidence of increasing interest, and the Rev. Mr. Blanchet reported that prospects at that station were encouraging. The Bishop had translated the responsive portions of the Service; also the hymn "Rock of Ages." In May of this year the Rev. Clement T. Blanchet and the Rev. William B. Cooper were advanced to the Priesthood at Tokio by Bishop Williams. This was the first Ordination ever held in Japan. In June the little congregation at Tokio were gladdened by the reception of a beautiful Communion service, presented by a sympathizing friend at home.

In July the Rev. G. D. B. Miller, with the consent of the Missionary Bishop and the Foreign Committee, was transferred from Osaka, Japan, to Shanghai, China, for the purpose of taking charge of the foreign congregation at the Hong Kew church. In August Bishop Williams made an earnest appeal for a division of jurisdiction and the appointment of a separate Bishop for China, as the vast distances to be travelled rendered it impossible for him to direct such widely

sundered operations. By a singular coincidence the matter was at that very time under advisement in the Foreign Committee, and at the subsequent meeting of the General Convention the Bishop's request was granted.

In November, the Missionary band was strengthened by the arrival at Osaka of Miss Ellen G. Eddy, of South Bend, Ind. In December the Rev. Charles H. Newman ceased his connection with the Japanese Mission and returned to the United States. The year closed with more cheering prospects, and the Bishop and his faithful assistants looked forward with renewed faith and courage. During the year twenty converts had been baptized and confirmed, Services in Japanese had been regularly held on Sundays, the authorities had given positive assurance that native Christians should no longer be persecuted, the demand for religious books had greatly increased, and more general interest in the subject of Christianity was manifested. The heaviest shadow that rested on the Mission was the want of a sufficient number of workers; the field was indeed white with the harvest, but the laborers were all too few.

The record for the year would be incomplete without mention of the good work done by Dr. Laning at the Dispensary in Osaka. During the first six months after its opening he treated more than one thousand patients gratuitously, and sold and loaned many Christian books in Japanese, Chinese and English.

In January, 1875, the first marriage between Japanese converts took place at Osaka. During this month a girls' school was established by Miss Eddy. There was no arrival of Missionaries during the year, but the few who were bravely contending against fearful odds did not suffer their efforts to relax. The schools made good progress, and the number of converts was considerably enlarged. As before, the cry was for help, and especially were the services of active, earnest women needed, but no response came to the Bishop's reiterated appeals.

The first break in the Mission circle by death occurred in this year. Mrs. Quinby, who for some time had been failing in health, left her home for the United States, October 5th, intending to spend the winter in San Francisco, and afterward to visit the east. Arriving in San Francisco October 25th, she failed rapidly, and entered into rest November 13th.

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the mission and departed for India, whence he proceeded to China, eventually reaching Japan in 1549. His success was marvellous; during his two years' labors in Japan thousands of converts testified to the power of his teachings, and whatever errors he may have inculcated in his allegiance to the interests of Popery (not then, however, in its pretensions what it has since come to) his personal devotion to the cause of CHRIST cannot be questioned. He returned to China in 1551, where his death shortly afterward occurred.

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points in the Empire. A railroad has been built from Tokio to Yokohama, a distance of eighteen miles, and another is in course of construction to Takasaki, seventy-five miles distant.

The second city in size is Osaka, on the island of Nippon. It is an open port, and the port of entry for Miako, thirty-three miles distant. It has one small fort at the mouth of the river, four miles below the city, has fine canals and bridges, contains the national mint, and is the great financial centre of the Empire.

Third on the list is Yokohama, on the bay of Yedo, twenty miles from the capital. It is the most important of the seaports, has a good harbor, and although without piers or docks, has a stone wall, built for the shelter of boats bringing cargo from ships which cannot come within half a mile of the shore. Nagasaki, on the island of Kiusiu, has also a large and secure harbor. It was the first port ever opened to foreigners, and has been the seat of a Dutch settlement since 1609. The principal ports now open to foreign trade are Yokohama, Kobé, Kanagawa, Tokio, Osaka, Nagasaki, Hiogo, Hakodadi, and Nee-e-gata.

Japan was first made known to Europeans in 1295 by the famous Venetian traveller, Marco Polo, whose accounts of the great island of Zipango were received, however, with utter incredulity. Nothing more was heard of Japan until 1543, when Ferdinand Pinto, a Portuguese adventurer, landed there. His visit was followed by the establishment, in 1549, of a Portuguese settlement which was maintained for one hundred years. The arrival and settlement of Dutch traders took place in 1609, and their foothold has ever since been retained. A commercial settlement of the English existed from 1611 to 1623, but their subsequent attempts to gain a location were ineffectual, and until Commodore Perry's expedition in 1852 the entire trade with Japan remained in the hands of the Dutch.

Having thus briefly outlined the commercial relations of Japan to the western nations, we will now trace the course of Christianity in its efforts to gain recognition in that heathen land. In the sixteenth century the Portuguese, after the successful establishment of trading posts on the western coast of India, turned their attention to Japan, where they met with a cordial reception as merchants and Christians. The King of Portugal, desirous of extending the dominion of the Papal Church in the East, applied to the Pope for a fitting messenger to bear the tidings of Christianity. Francis Xavier, an earnest disciple of the Jesuit Loyola, was selected for

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Christian worship in Japan for nearly two and a half centuries was held in December, 1858, at Consul Harris's house in the suburbs of Simoda.

We now come to the first direct Missionary movement on the part of the Protestant Episcopal Church. Early in 1859 the Rev. John Liggins, who had been laboring for four years as a Missionary in China, visited Japan for the benefit of his health and met with an unexpectedly cordial reception from the Japanese officials. A few days after his arrival at Nagasaki he received information that the Foreign Committee had appointed the Rev. Channing Moore Williams and himself as Missionaries to Japan. Being already in the field Mr. Liggins at once entered upon his duties, and thus was established the first Protestant Mission in the Empire of Japan.

Mr. Williams reached Nagasaki in the latter part of June, and in September of the same year Dr. H. Ernst Schmid was appointed Missionary physician. Great interest was manifested in the Church regarding the new Mission, and the visit of Bishop Boone of China to Philadelphia, accompanied by a deputation from the Foreign Committee, was made the occasion of special Services in behalf of the movement. The first pecuniary aid was the sum of \$200, contributed by St. Mark's Church, New York, toward the support of the first Missionary.

Meanwhile Mr. Liggins found that but little could be done at first beyond learning the Japanese language (a sufficiently formidable task), teaching English to native officials, and furnishing the Holy Scriptures and scientific works to those who would accept or purchase them. Among his labors was the preparation and publication of a book entitled "One Thousand Familiar Phrases in English and Japanese," which met with a large demand and passed through several editions.

Mr. Liggins' visitors evinced much curiosity as to the nature of the religious views which he came to impart, but were greatly shocked to learn that he was a *Ki-ris-tan*, or Christian, as that was the term by which the Jesuits were formerly known, and in their minds it was synonymous with all that was vile. Upon learning that the Missionary sympathized with their opposition to the doctrines and practices of the Jesuits, they were greatly astonished and eagerly sought further information.

These were but few, however, compared with the many who looked upon the *Ki-ris-tans* with distrust and aversion, and the

Grove, Va., as Missionary teacher, to be stationed at Osaka. She reached her destination on the 9th of February, 1881, and began immediately to aid Miss Eddy in the girls' school.

During 1880 the translation of the New Testament was completed and it was issued by the American Bible Society in one volume. It met with a great demand in Tokio and Osaka, as many as four hundred copies being sold on the streets in one day. The price was from forty to fifty *sen*, then equal to about twenty-five cents.

The Rev. Mr. Morris, writing from Osaka in January, 1881, gave an encouraging account of the interest manifested in the Sunday Services, the attendance being about forty in the morning and from thirty to fifty in the afternoon. In April of this year Miss Ellen G. Eddy, who had been in charge of the girls' school in Osaka for nearly seven years, resigned in order to assume the care of her aged mother. She reached her home in South Bend, Ind., on the 22d of July. On the 12th of April Miss Margaret L. Mead was appointed as a Missionary teacher and assigned to duty in Osaka as an associate with Miss Michie in conducting the girls' school which had been so long under Miss Eddy's sole management. Miss Mead arrived in Osaka in June.

On the 26th of January occurred another large fire in Tokio, destroying over eleven thousand houses and making about fifty thousand people homeless. Two of the Mission chapels were in danger, but fortunately they were saved. In March Mr. Tyng reported St. Timothy's School as being in a prosperous condition. The number of pupils was upward of forty, and new applications were made daily. Many were refused as being too young, but it was hoped that a primary department might be established. About the same time Mr. Gardiner wrote from Tokio, giving an account of the progress of his school and enlarging upon the future benefits to be derived from the education of Japanese children.

On Easter Day, April 17th, four converts were baptized, three by Mr. Morris, and one by Mr. Tyng. In a letter from Mr. Blanchet, dated July 23d, were mentioned four indications of the rapid extension of Christianity in Japan:

"1, The establishment of a number of religious papers with the Government's approval—one of these, the *Dendo Zasshi* (the Evangelist), by members of the Mission; 2, the greater demand for and the rapidly increasing supply of Christian literature; 3, the renewed energy put forth by the Buddhists in trying

to bolster up their system, which was daily losing its hold upon the people; 4, the tacit allowance by the Government of preaching the Gospel and of selling the Holy Scriptures openly in the interior, as well as at the open ports, irrespective of the protestations of the Buddhists against the same."

These facts constituted a strong appeal to the Church for prompt and liberal assistance of the Missionary cause.

In his annual report the Bishop again referred to the great need of teachers for educational work, and the still more pressing necessity for Clergymen to carry on the direct Missionary work of preaching the Gospel. He reminded the Church that the workers in the field could not last forever and that others should be making ready to take their places, as it required two or three years of honest, hard work to fit one to be able to preach.

On the 11th of October, 1881, the Foreign Committee appointed Miss Sarah L. Riddick of Lewiston, N. C., as Missionary teacher, to be sent to Miss Pitman's assistance in the girls' school, Tokio. The appointment was approved by the Board, December 13th, and in March of the following year Miss Riddick sailed for the field.

On New Year's Day, 1882, the Rev. Mr. McKim's infant and three Japanese children were baptized at Osaka. In February the Bishop wrote and made renewed appeal for three Clergymen, urging the necessity for educated men, and expressing a strong preference for single men, as being more economically supported and easily removed from place to place than married men. His allusion to St. Paul's remark that "He that is married careth for the things of the world how he may please his wife" was very suggestive. At the same time he asked only that young men would be willing to remain single for, say five years, and devote that time to the benefit of the Mission.

The Rev. Mr. Cooper and wife reached the United States on the 8th of April, and after some months retired from the work, touching which retirement the Board of Managers published the following statement:

"Owing to the state of the Rev. William B. Cooper's health the Missionary Bishop of Yedo is convinced that his return to Japan would be inexpedient, in which decision the Board of Managers has concurred. Mr. Cooper has rendered, at the request of the Foreign Committee, efficient service in presenting the work of the Mission to a number of Parishes; but in consequence of accepting a parochial position, he has been obliged to withdraw from such service. Mr. Cooper's connection with the Board terminated December 31st, 1882."

On the 12th of May, Mr. James McD. Gardiner and Miss Florence R. Pitman were married at Tokio by Bishop Williams,

assisted by the Rev. Messrs. Blanchet and Shaw, the latter of the Church of England. On Trinity Sunday the Bishop advanced the Rev. Edmund R. Woodman to the Priesthood, the Service being held in Trinity Chapel, Tokio, the Rev. Messrs. Morris and Blanchet assisting.

On the 14th of February occurred the death of the Rev. J. H. Quinby, at that time visiting friends in Florida. Mr. Quinby had been a member of the Mission for nearly ten years, a faithful worker, and his death was a sad loss to the Mission cause.

The close of the Mission year brought little change in the state of affairs in the field; the Schools, the Dispensary and the Chapels in Osaka were in efficient order, though the absence of Dr. Laning, who, after a service of more than eight years, returned home on a visit in November, 1881, affected the attendance at the Dispensary. It was designed, upon his return, to open a hospital and generally enlarge this most useful branch of the Mission work. He arrived at Osaka November 1st, 1882. On December 14th, he was united in marriage with Miss Belle T. Michie, the Rev. John McKim officiating. Mrs. Laning remains in charge of St. Agnes' School, formerly known as "the girls' school."

In Tokio the boys' school* continued to flourish under the able management of Mr. Gardiner. In June the entire charge of the girls' school was placed in the hands of Mr. and Mrs. Gardiner. As Miss Pitman, Mrs. Gardiner had been connected with it almost from its beginning. Mr. Blanchet reported that of the thirty-five pupils who had been in the school twenty were baptized and twelve confirmed. There were seven chapels in Tokio, and it was expected that two or three more would soon be added to the list. In concluding his report the Bishop again adverted to the need for two Clergymen and additional teachers.

In reviewing the history of the Church's efforts to Christianize Japan, the mind is inevitably impressed with two prominent thoughts—the magnitude of the work sought to be accomplished, and the inadequacy of the means provided. With regard to the first, its gigantic proportions are made all the more appalling by the reflection that here are thirty-five millions of people, already partially emancipated from the thralldom of heathenism; intelligent, impressionable by nature, easily influenced, actually in a transition state and open to the first powerful influences that may

* Now known as St. Paul's School.

be brought to bear upon them. On the testimony of a Christian Japanese, they have literally trampled their ancient gods beneath their feet, having paved garden walks with the stone, while the remains of their former religious observances serve only to furnish food for laughter and derision when hireling priests attempt to reawaken the olden adoration of meaningless mysteries and the grovelling terror once inspired by deities of wood and stone.

The result of this revulsion of thought and feeling is inevitable; in becoming iconoclasts the Japanese are greatly in danger of drifting into agnosticism, if not absolute atheism—a conclusion the more to be feared for the reason that their intellectual development makes them not only critical investigators of the new theology presented for their acceptance, but scathing satirists of the inconsistencies and shortcomings of many of its nominal professors. They are quick to detect any discrepancy between precept and practice, and they have but too frequent opportunities of seeing how widely these are sometimes asunder. Even the pure and blameless lives led by the few pioneers in the Christian army are insufficient to convince these keen-eyed critics of the general potency of influences which in individual instances have produced such unquestionable results.

Then again, the difficulties are enhanced by the fact, incomprehensible to the average Japanese mind, that there appear to be several different descriptions of Christianity, each of which is offered as the one only true and genuine faith; nor is their bewilderment at all relieved by the unedifying spectacle of members of various Christian bodies acting in practical opposition and rivalry, and virtually presenting each other as doubtful exponents of true theology.

In justice to the earnest, devoted, self-sacrificing, and indomitable Missionaries of all religious bodies, it must be said that these bickerings are usually confined to those who have no practical acquaintance with the situation; while those who occupy the van and fight manfully against tremendous odds are almost invariably actuated by a feeling of brotherhood and comradeship which leads them to sink their differences of opinion and heartily co-operate with one another in the grand assault upon the common enemy.

The inadequacy of the means employed by the Church for the accomplishment of this most important object is shown in the fact that after the lapse of twenty-four years she has less than a score of representatives in the field; and this corporal's guard is ex-

pected to battle with a foe whose cohorts are counted by millions. This state of affairs would be positively ludicrous, were it not so sadly deplorable. Surely the Church does not lack the means to urge on the holy warfare; her ranks certainly contain as brave and devoted spirits as ever buckled on the armor of righteousness and flung themselves impetuously upon the serried lines of the enemy; why then is the material aid so slender, and why are the numbers of the stalwart soldiers of the Cross so few ?

It is to be feared that the labors of those who are in the field are scarcely appreciated at their true value. There is apt to be a feeling of impatience at the apparently slow progress made. This is unjust; it should be remembered that at least two years of the most assiduous study are necessary in order to attain tolerable familiarity with the language, and that even then it is very difficult to translate our thoughts and modes of expression into intelligible Japanese.

The Missionaries are few, but they have not been idle, nor is the value of their work to be measured by immediate and visible results. They may not be permitted to see the full fruition of their labors, but they are clearing the way for those who are to come after them, and the good seed they are planting is the living germ which will some day develop into complete maturity. Herein lies our hope for the future.

An architect may plan to erect an edifice whose foundations shall be laid broad and deep, and whose towering superstructure shall endure for ages, but hundreds of busy hands must be at work before the first indication of growth appears above the surface of the ground. In secluded quarries the hammer and chisel are fashioning the stone into fitting shapes; in the depths of the forest sturdy blows are levelling the timber that shall be wrought into forms of beauty; in dark recesses of the earth the pick and drill are exhuming the ore that is to gird the structure with lasting strength; and as little by little the various materials are brought into harmonious relationship, the walls and turrets and pinnacles are reared aloft, and at length the majestic building stands in completed beauty, a monument to the patience, the skill, the earnestness and the determination of its creators.

In the distant field of Japan our brave band of Missionaries have prayed and labored, in loneliness and discouragement, oft-times ready to sink under the heavy burden, yet still toiling on with an ardor that would not recognize defeat. They have been

gradually making impressions upon flinty natures, uprooting deeply seated prejudices, bringing to light the hidden treasure of genuine worth, and in all their trials have been sustained by the conviction that, with GOD'S blessing, the darkened hearts of fellow beings were slowly but surely being moulded and fashioned into fair temples meet for the dwelling-place of His HOLY SPIRIT.

1859.

*JAPAN MISSION.**December, 1882.*

The Rev. JOHN LIGGINS, arrived in the field, May, 1859. (Returned home, 1860.)

The Rev. C. M. WILLIAMS, arrived in the field, August, 1859. (Now Bishop).

H. ERNST SCHMID, M. D., arrived in the field, November, 1860. (Returned home, 1862.)

Rev. ARTHUR R. MORRIS, arrived in the field, May, 1871.

Rev. G. D. B. MILLER AND WIFE, arrived in the field, December, 1872. (Left the Mission, 1874.)

Rev. J. H. QUINBY AND WIFE, arrived in the field, December, 1872. (Mrs. Quinby died November 13th, 1875; Mr. Quinby died February 14th, 1882.)

HENRY LANING, M. D., arrived in the field, July, 1873.

Rev. WILLIAM B. COOPER, arrived in the field, November, 1873. (Connection with the Mission ceased December, 1882.)

Rev. CHARLES H. NEWMAN, arrived in the field, November, 1873. (Left the Mission December, 1874.)

Rev. CLEMENT T. BLANCHET, arrived in the field, November, 1873.

Miss ELLEN G. EDDY, arrived in the field, November, 1874. (Resigned April, 1881.)

Miss FLORENCE R. PITMAN, arrived in the field, November, 1877. (Now Mrs. Gardiner.)

Rev. I. K. YOKOYAMA, arrived in the field, October, 1877. (Deposed from the Ministry, at his own request, 1880.)

Rev. T. S. TYNG AND WIFE, arrived in the field, November, 1878.

Rev. JOHN MCKIM AND WIFE, arrived in the field, March, 1880.

Rev. E. R. WOODMAN AND WIFE, arrived in the field, September, 1880.

Mr. J. MCD. GARDINER, arrived in the field, October, 1880.

Miss BELLE T. MICHIE, arrived in the field, February, 1881. (Now Mrs. Laning.)

Miss MARGARET L. MEAD, arrived in the field, June, 1881.

Miss SARAH L. RIDDICK, arrived in the field, April, 1882.

JAPAN MISSION.

ESTABLISHED 1859.

	Baptized.	Confirmed.	(Contributed in the field.)
1866.	1		
1870.		4	
1872.	1		(Mexican,) \$70 00
1873.		2	190 96
1874.	21	21	363 10
1875.	22	15	544 30
1876.	18	16	410 02
1877.	20	8	227 02
1878.	34	16	341 21
1879.	17	18	334 17
1880.	36	30	390 87
1881.	29	27	435 44
1882.	24	9	329 57
	<hr/> 223	<hr/> 166	<hr/> (Mexican,) \$3,636 46

SCHOOLS.

OSAKA.—St. Timothy's School for Boys, St. Agnes' School for Girls.

TOKIO.—The Divinity School, St. Paul's School for Boys, Girls' School.

MISSION PROPERTY.

VALUATIONS OF REAL ESTATE, AS REPORTED TO THE BOARD SEPTEMBER 1ST, 1882.

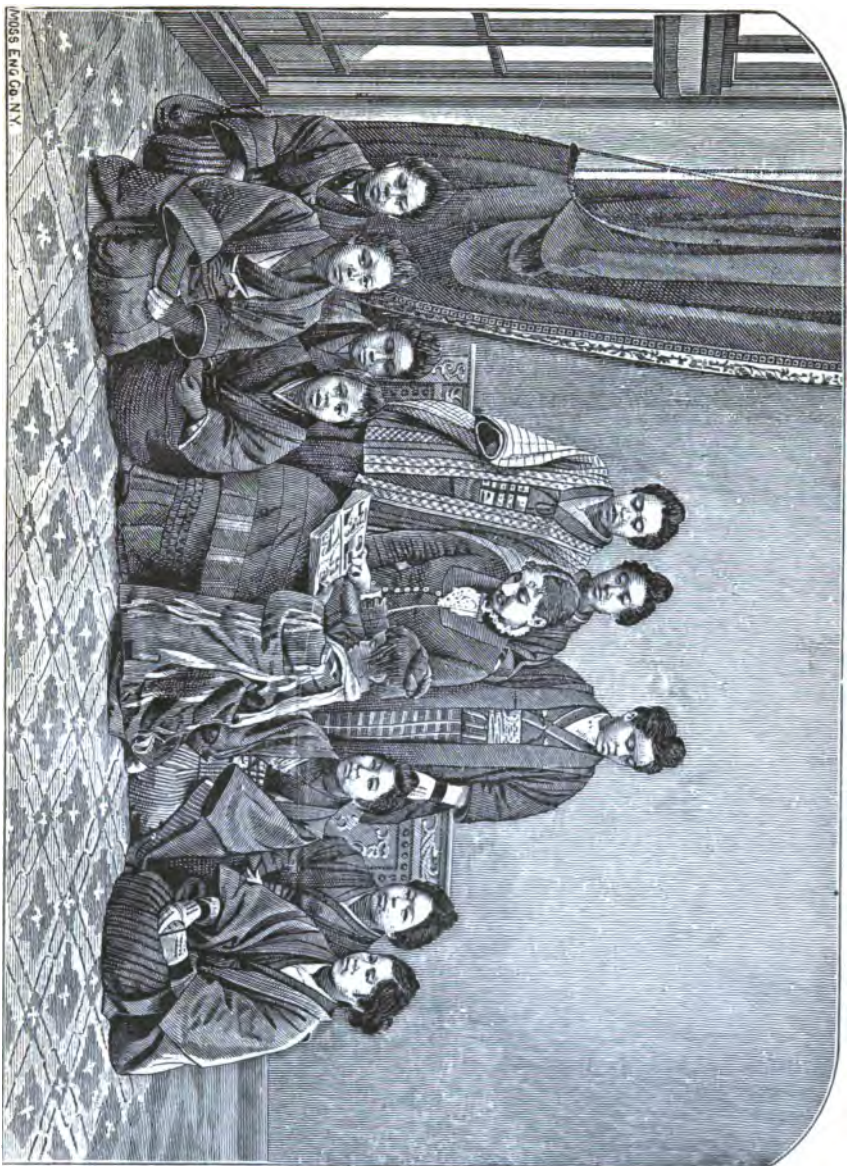
OSAKA.

Dwelling-house and lot No. 14	\$1,733 01
Dwelling-house and lot No. 6	1,400 00
Girls' Recitation Room on same lot	342 90
Lot No. 7, for Girls' School and Hospital	800 00
Lot No. 8, for Hospital	328 66
Lot No. 5, for Dwelling	242 90
Boys' School Building and lot 21	2,500 00
Japanese Dwelling-house, No. 1 Yoriki St. (not on Concession)	390 47
	<hr/> \$7,737 94

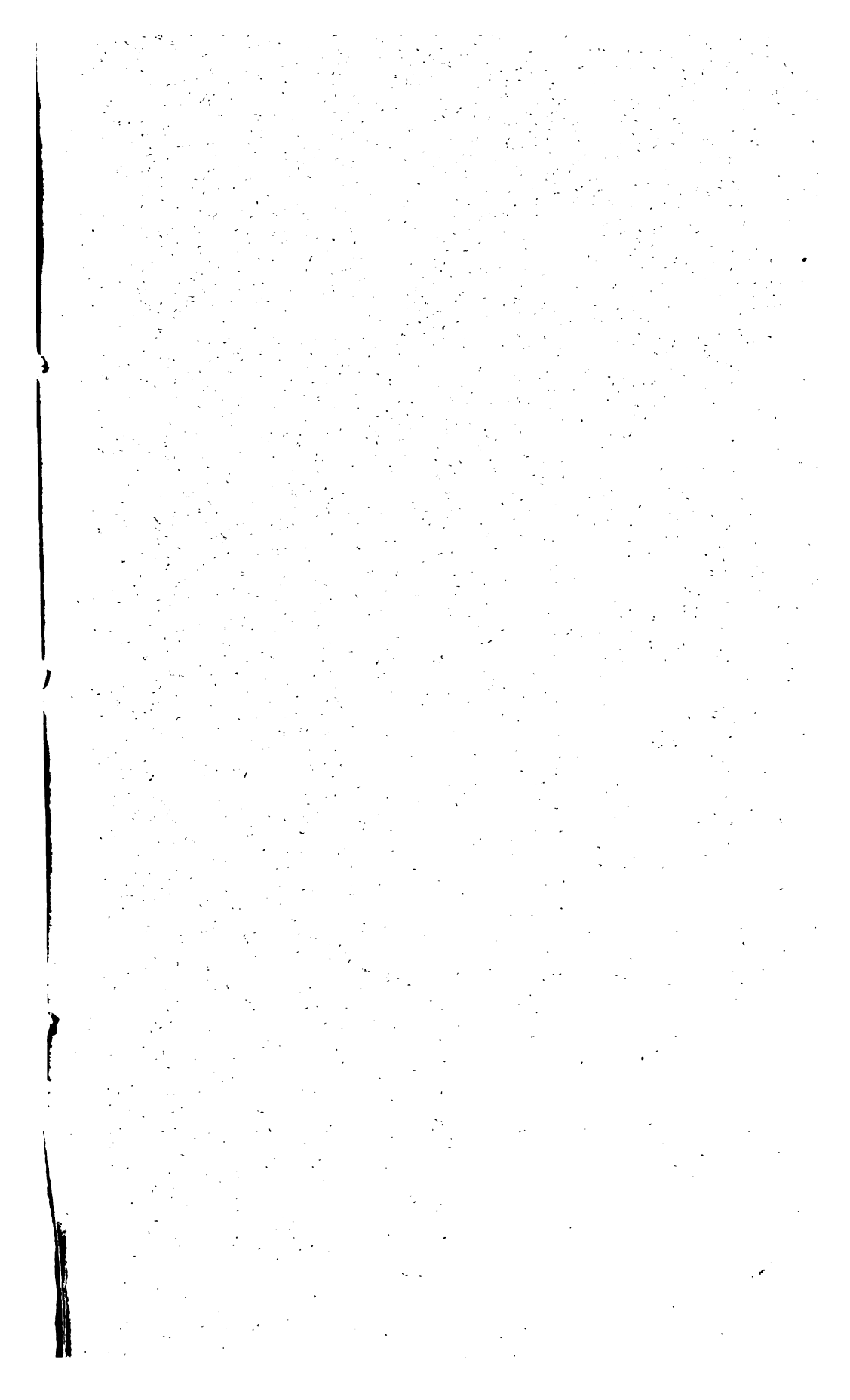
TOKIO.

Trinity Chapel, at Great Bridge	470 00
Christ Chapel, at Kanda	250 00
Dwelling-house and lot No. 26	3,590 78
Dwelling-house and lot No. 38	4,110 00
Theological School and lot No. 37	3,581 00
Lot No. 25	459 33
Lot No. 40	465 56
	<hr/> \$12,926 67
	(Mexican,) \$20,664 61

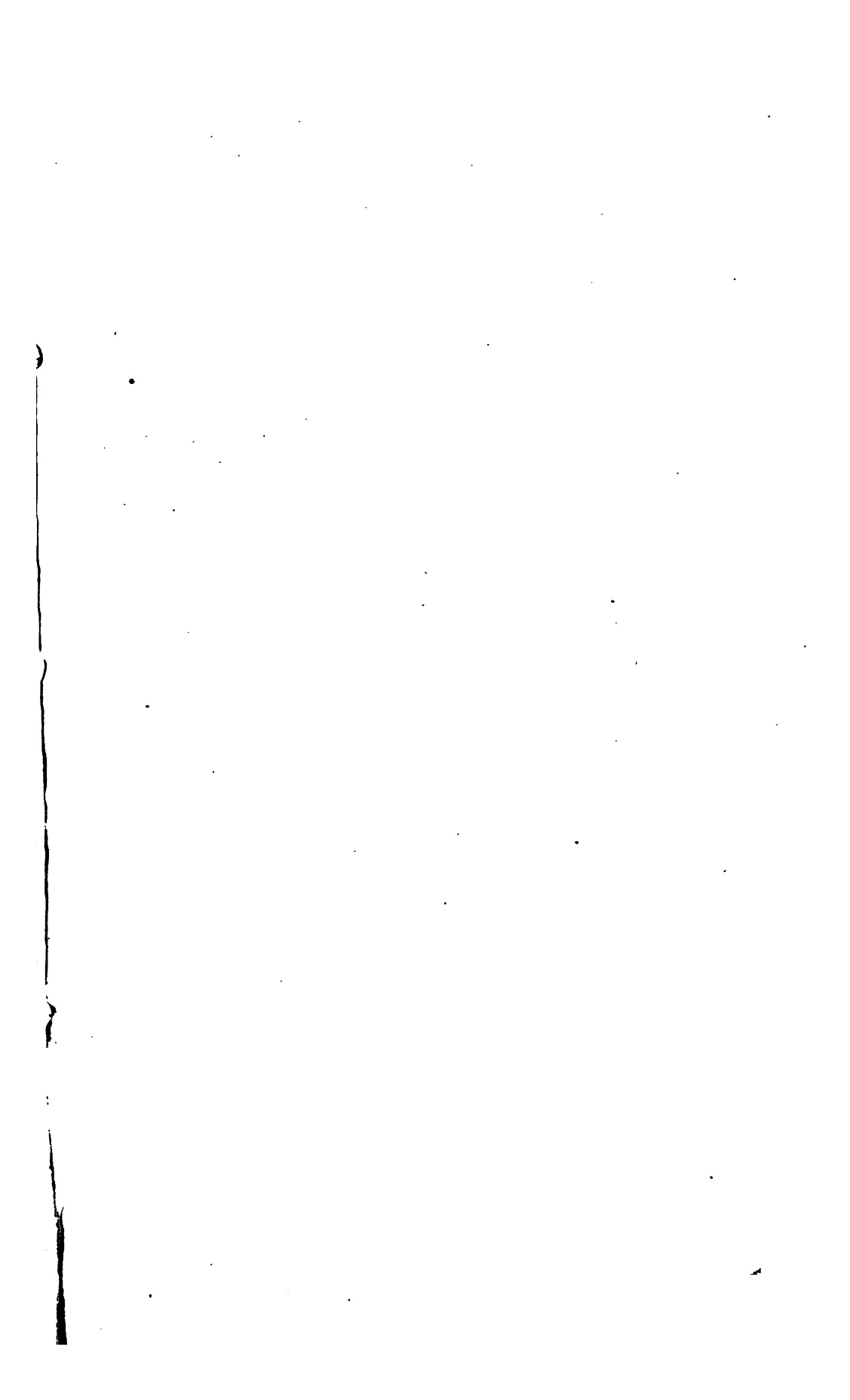
NOTE.—In addition to the foregoing the Treasurer of the Japan Mission reports regarding Osaka that one of the school buildings on lot No. 21, not quite completed, has cost \$286 13 more than the amount appropriated, set down above, and that a Chapel has been put up with private funds, named St. Timothy's Chapel, which cost \$1,187.57, to cover which the Mission is looking for a future appropriation.



GIRLS' SCHOOL, TOKIO, JAPAN.









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